conclusive, since a larger and more complete conclusion superseding it is possible to spiritual experience.

All these and other solutions of the nature of Maya fail to satisfy because they have no conclusiveness: they do not establish the inevitability of the illusionist hypothesis which, to be accepted, needs to be inevitable; they do not bridge the chasm between. the presumed true nature of the eternal Reality and the paradoxical and contrary character of the cosmic Illusion. At the most a process is indicated that claims to make the co-existence of the two opposites conceivable and intelligible; but *it* has no such force of certitude or illuminating convincingness effectively curing the improbability that its acceptance would be obligatory on the intelligence. The theory of the cosmic Illusion gets rid of an original contradiction, a problem and mystery which may be otherwise soluble, by erecting another contradiction, a new problem and mystery which is irreconcilable in its terms and insoluble. For we start with the conception or experience of an absolute Reality which is in its nature eternally one, supracosmic, static, immobile, immutable, self-aware of its pure-

existence, and a phenomenon of cosmos, dynamism,,
motion, mutability, modifications of the original
pure existence, differentiation, infinite multiplicity.
This phenomenon is got rid of by declaring it to-
be a perpetual Illusion, Maya. But this brings in,
in effect, a self-contradictory dual status of conscious-
ness of the One to annul a self-contradictory dual